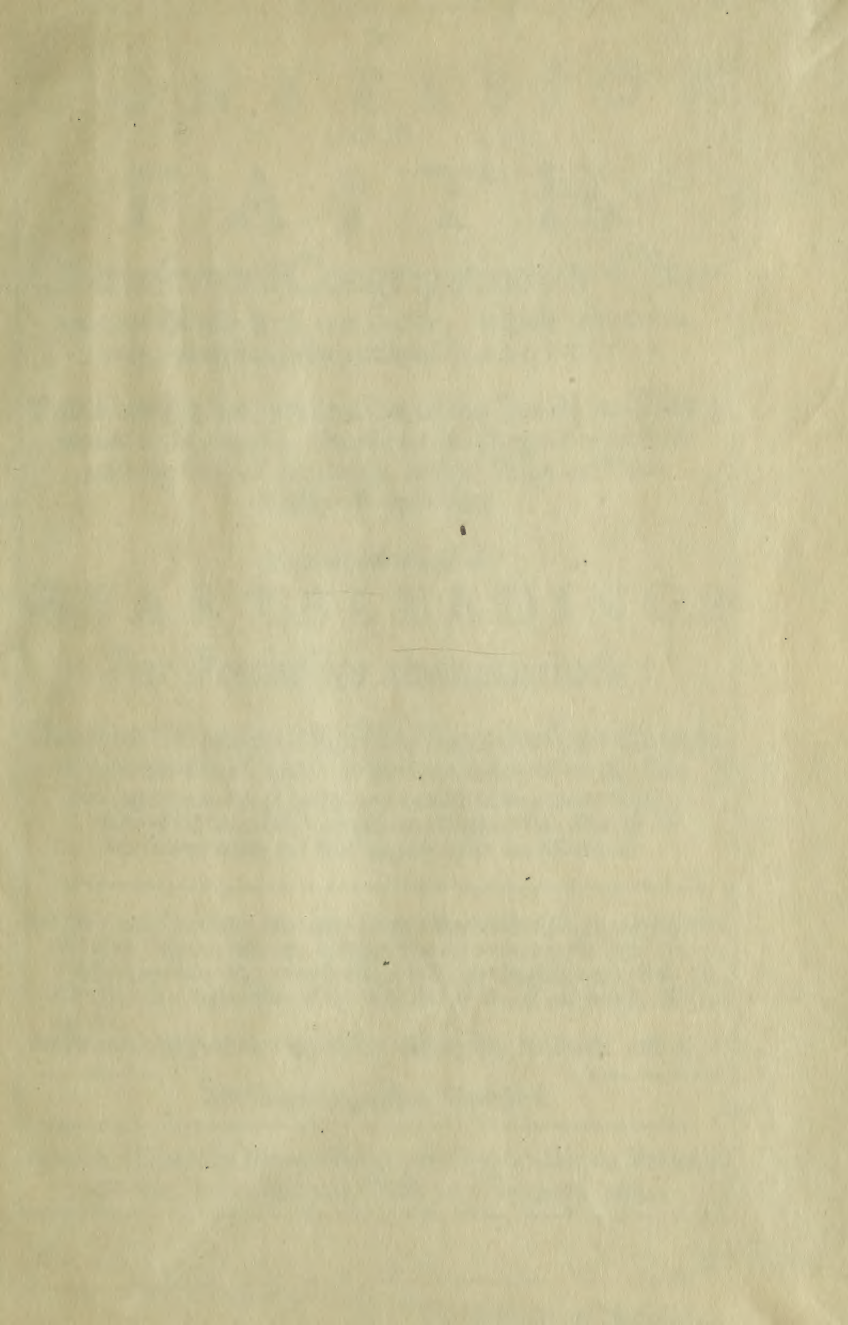


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A
C O N F E S S I O N
O F
F A I T H,

Of the severall Congregations or Churches of Christ in L O N D O N, which are commonly (though unjustly) called A N A B A P T I S T S.

Published for the vindication of the Truth, and Information of the ignorant; likewise for the taking off of those aspersions which are frequently, both in Pulpit and Print, unjustly cast upon them.

Unto which is added

H E A R T - B L E E D I N G S
For Professors abominations:


Or a faithfull generall Epistle (from the same Churches) presented to all who have known the way of truth, forewarning them to flee Secularity, and careless walking under the protection of the same; discovering some of Satans wiles, whereby also wanton persons and their ungodly waies are disclaimed.

But this I confess unto thee, that after the way they call heretic, so worship I the God of my Fathers, believing all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a Resurrection of the dead, both of the just and unjust, Acts 24. 14, 15.

For we cannot but speak the things which we have seen, and heard, Acts 4. 20.

The fourth Impression Corrected.

London, Printed by Henry Hills, and are to be sold at his house next door to the Rose and Crown in Fleet-yard, 1652.



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The Epistle to the Reader.

Div. S.

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arteous Reader,

I Here is nothing wherein Saints should be more conversant than in promoting the honour of the Lord and his Christ, Striving and studying to walk before him agreeable to the truth recorded in his word, the consideration of which, is a strong inducement unto us to engage (to the utmost of our abilities) in this work, that when other men content themselves by living upon the rule, we may strive to walk close thereunto, (suitable to the pattern left us by God in his word) and when many account it their glory to turn their backs upon what they professed to have received from Christ, we may strive to honour God, by a steadfast continuance in what we have received, and in a diligent speaking the things which we have seen and heard from him; the weight of which at first prevailed upon us to declare unto the world this Confession of faith, and faithful Epistle, which we have again reprinted, and made publique for the reasons following.

First, the invitations and earnest solicitations of several of our Brethren from parts of the Nation, whose hearts long to behold (in publique) our stability and perseverance in the way and truth of our God, that by it they may have herewith to put to silence those who have lately taken liberty to reproach and undervalue the truth professed by us.

Secondly, that the world may behold that through grace, (by which alone we stand) we are preserved from back-sliding or revolting from the way and truth, for some years have followed God in. In which (through the faith and obedience) we trust to be continued, unto the coming of our Lord and Saviour Jesus Christ.

Thirdly, that we might prevent Satan and his accomplices in their enterprises, who have of late abounded more than ordinary, with stratagems and inventions to circumvent poor Saints, in their stability and love unto the truth, amongst which this was no small one (in several remote parts) that we had cast off all our former profession and practise, so that none remained together, worshipping God in his way, owning themselves the Churches of Christ. were grown up to a further attainment and light (as they say) to live more immediately with God and Christ, than in so low, mean, and contemptible a way as Ordinances, thinking thereby to stumble and dishearten men whose hearts were approved to God.

Fourthly, That we might take off prejudice from the hearts of those (ma-

ny of which we have comfortable hopes) who are or may be prejudiced against us, from these many invectives, and bitter unjust reproaches, we are or be for worshipping our God according to our consciences and rule of truth posed unto, and they (if it be the good pleasure of our God) come to understand our practise, and subiect themselves to the Lord in his commands.

Lastly, The remembrance of what good this our undertaking hath formed in the Countreys, where it hath been spread (of which we have had particular notice from several, whose hearts have been refreshed therewith) small inducement to me to bring this forth again in print.

Conscience Friend, we desire thee soberly to weigh and consider what we have professed before men and Angels, out of the simplicity of our hearts, and let not prejudices prevent thy pressing, but make it thy great care and study to give up thy understanding to love and receive the truth, as it is in Jesus, delighting thy self in that Government, which is by his own hands established in his house; be not discouraged although thou shouldst hear of miscarriage of some, knowing that in many things we sinne all, and come out of the grace of our God, or if thou shouldst be advertised of the falling of any one, do but consider we live in the last ages of the world, Wherin it shall befall from the truth, (neither is it a new thing for men to refuse their profession.)

But strive thou to follow God fully, and to stand fast in the simplicity of truth; and God our Father, and our Lord Jesus Christ be with thee, and thy guide and Counsellour.

Signed in the name, and by the appointment of the aforesaid Synod of Churches, meeting in London.

William Kiffin,
John Spilsbery,
Joseph Sanfon,
Hugh Gosnell,
Thomas Paul,
Joseph Parshall,
William Conser,

Edward Harrison,
Richard Graves,
Edward Roberts,
Thomas Waters,
Henry Forty,
Thomas Young,
John Watson

A Confession of Faith of the several Congregations or Churches of Christ in London, which are commonly (though unjustly) called ANABAPTISTS.

1. **T**He Lord our God is but ^a one God, whose ^b subsistence is in himself; whose essence cannot be comprehended by any but himself; who only hath immortality, dwelling in the light, which no man can approach unto; who is in himself most ^a holy, every way ^c infinite, in greatness, in ^d wisdom, ^e power, love, ^f mercifull and gracious, long suffering and abundant in goodness and truth, who giveth ^g being, moving and preservation to all creatures. ^a 1 Cor. 8. 6. 1st 44. 6. Chap. 46. 9. ^b Exod. 3. 14. ^c 1 Tim. 6. 16. ^d 1st 43. 15. ^e Psalms: 147. 5. ^f Deut. 32. 3. ^g Job 36. 5. ^b Jer. 10. 12. ⁱ Exod. 34. 6, 7. & Acts 17. 18. Rom. 11. 36.

2. In this divine and infinite being, there is the ^a Father, the ^b Word, and the ^c holy Spirit, each having the whole divine ^d essence, yet the essence undivided; all infinite without any beginning, therefore but ^e one God, who is not to be divided in nature, and being, but distinguished by several peculiar relative properties. ^a 1 Cor. 1. 3. ^b Joh. 1. 1. ^c Chap. 15. 26. ^d Exo. 3. 14. ^e 1 Cor. 8. 6.

3. God hath ^a decreed in himself, before the world was, concerning all things, ^b to work, dispose, and bring them about (according to the Counsell of his own will) to his glory: yet without being the Author of sin, or having fellowship with any therein) in which appears his wisdom in disposing all things, unchangeableness, power, and faithfulness in accomplishing his decree: and God had before the foundation of the World, fore-ordained some men to eternal life, through Jesus Christ, to the praise and glory of his grace; leaving the rest to act in their sin, to their just condemnation, and to the praise of his justice. ^a 1st 46. 10. Ephes. 1. 11. Rom. 11. 33. ^b Psal. 115. 3. & 135. 6. ^c Psal. 33. 15. 1 Sam. 10. 9. 26. Prov. 21. 8. Exod. 21. 13. Prov. 16. 33. Psal. 144. 1st 45. 7. Jer. 14. 22. Mat. 6. 28. 30. Col. 1. 15. 17. Num. 23. 29, 30. Rom. 3. 4. 1st 10. 10. Eph. 1. 4. ^d 1st 4. 6. Prov. 10. 4.

4. In the ^a beginning God made all things very good; created man after his own ^b image, filled with all meet perfection of nature, and free from all sin; but ^c long he ^d abode not in this honor, Satan using the subtilty of the ^e Serpent, to seduce first Eve, then by her seducing Adam; who without any compulsion, in eating the forbidden fruit, ^f transgressed the command of God, and fell, whereby ^g death came upon all his posterity, who now are conceived

...and by which the Children of wrath, the servants of sin, the subjects of death, and other miseries in this world, and for ever, unless the Lord Jesus Christ set them free. ^a Gen. 1. 2. ^b Col. 1. 16. ^c Isa. 45. 12. ^d 1 Cor. 15. 44, 46. ^e Eccle. 7. 29. ^f Gen. 3. 1. 4, 5. ^g Rom. 8. 1. 3. ^h 1 Tim. 2. 14. ⁱ Gal. 3. 24. ^j Rom. 5. 12. 18. 19. Chap. 6. 21. Ephes. 2. 2.

5. God in his infinite power and wisdom, doth dispose all things to the end for which they were created, that neither any thing befalls any by chance, or without his providence; and that whatsoever befalls the Elect, is by his appointment, for his glory, and their good. ^a Job 38. 11. ^b Isa. 44. 10, 11. Eccle. 3. 14. ^c Mat. 10. 29, 30. Exod. 25. 13. Prov. 15. 33. ^d Rom. 8. 28.

6. All the Elect being loved of God, with an everlasting love, are redeemed, quickned, and saved, not by themselves, not by their own works, lest any man should boast, but onely and wholly by God of his free grace and mercy through Jesus Christ, who is made unto us by God, wisdom, righteousness, sanctification, and redemption, and all in all, that he that rejoiceth might rejoice in the Lord. ^a Jer. 31. 2. ^b E. hel. 1. 3. 7. Chap. 2. 2. ^c 1 Thess. 5. 24. ^d 1 Cor. 5. 21. ^e Jer. 9. 23, 24. ^f 1 Cor. 1. 30, 31. ^g Jer. 23. 6.

7. And this is life eternal, that we might know him the only true God, and Jesus Christ whom he hath sent. And on the contrary, the Lord will render vengeance in flaming fire, to them that know not God, and obey not the Gospel of Jesus Christ. ^a John 17. 3. ^b Heb. 5. 9. ^c 1 Thess. 1. 8. ^d John 4. 38.

8. The rule of this knowledge, faith and obedience, concerning the worship of God, in which is contained the whole duty of man, is (not mens laws or traditions, but) only the word of God, contained in the Holy Scriptures, in which is plainly recorded whatsoever is needful for us to know, believe, and practise, which is the only rule of holiness and obedience for all Saints, at all times, in all places to be observed. ^a Col. 2. 23. ^b Mat. 23. 2. ^c John 5. 39. ^d 1 Tim. 5. 20, 21. ^e 1 Thess. 2. 13. ^f Gal. 1. 8, 9. ^g Acts. 3. 22, 23.

9. The Lord Jesus Christ, (of whom Moses and the Prophets wrote, the Apostles preached) he is the Son of God, the brightness of his glory, &c. by whom he made the world, who upholdeth and governeth all things that he hath made; who also when the fulness of time was come, was made of a woman, of the Tribe of Judah, of the seed of Abraham and David, to wit of the Virgin Mary, the holy Spirit coming down upon her, the power of the most high, overshadowing her: and he was also tempted as we are, yet without sinne. ^a Gen. 3. 15. ^b Chas. 22. 18. ^c 1 Cor. 10. 2. ^d Dan. 7. 13. ^e 2 Cor. 24. 25. 26. ^f 1 Pet. 2. 22. ^g John 1. 2. 3. ^h Heb. 2. 8. ⁱ Gal. 4. 4. ^j Heb. 7. 24. ^k Revel. 5. 7. ^l with Gen. 49. 9, 10. ^m Rom. 1. 8. and 9, 10. ⁿ Mat. 1. 16. with Luke 3. 22. ^o Heb. 2. 16. ^p Isa. 53. 3, 4, 5. ^q Heb. 4. 15.

10. Jesus Christ is made the Mediator of the new and everlasting Covenant of

of Grace between God and man, ever to be ^b perfectly and fully the Prophet, Priest, and King of the Church of God for evermore. ^a 1 Tim. 2. 5. Heb 9. 15. John 14. 6. ^b Isa. 9. 6, 7.

11. Unto this Office he was appointed by ^a God from everlasting, and in respect of his man-hood, from the womb called, separated, and ^b anointed most fully and abundantly with all gifts necessary, God having without measure powred out his Spirit upon him. ^a Prov. 8. 22. Isa. 42. 6 & 49. 15. ^b If a 11. 2, 3, 4, 5 & 51. 1, 2. with Luke 4. 17. 22. John 1. 14. 16. and 3. 34.

12. Concerning his Mediator-ship, the Scripture holds forth Christ's call to his Office: For ^a none takes this honour upon him, but he that is called of God, as was *Aaron*, it being an action of God, whereby a special promise being made, he ordains his Son to this Office, which promise is, that Christ should be made a sacrifice for sin, that he should see his ^b soed, and prolong his dayes, and the pleasure of the Lord shall prosper in his hand: ^c all of meer free and absolute grace towards Gods elect, and without any condition fore-seen in them to procure it. ^a Heb. 5. 4, 5, 6. ^b Isa. 53. 10, 11. ^c John 3. 16. Rom. 8. 32.

13. This Office to be a Mediator, that is, to be Prophet, Priest and King of the Church of God, is so proper to Christ, that neither in whole, or any part thereof, is cannot be transferred from him to any other.
1 Tim. 2. 5. Heb. 7. 24. Dan. 7. 14. Act. 4. 12. Luke 1. 33. John 14. 6.

14. This office to which Christ is called, is threefold, as ^a a Prophet, ^b Priest and ^c King; this number and order of office is necessary; for in respect of our ^a ignorance, we stand in need of his propheticall office. And in respect of our great ^c alienation from God, we need his Priestly office to reconcile us: and in respect of our averiness and utter inability to return to God, we need his Kingly Office to ^c convince, ^c subdue, ^b draw, ^c uphold and ^b preserve us to his heavenly Kingdom. ^a Deut. 2. 15 with Act. 3. 22, 23. ^b Heb. 3. 1. & 4. 14, 15. ^c Phil. 2. 6. ^d 2 Cor. 5. 20. Act. 26. 18. ^e Col. 1. 21. ^f John 16. 8. ^g Psal. 110. 3. ^b Cant. 1. 3. John 6. 44. ^c Phil. 4. 13. ^d 2 Tim. 4. 18.

15. Concerning the prophesie of Christ, it is that whereby he hath revealed the will of God whatsoever is needful for his Servants to know and ^b obey; and therefore he is called not onely a Prophet and Doctor, and the Apostle of our profession, and the ^a Angel of the Covenant, but also the very ^c wisdom of God, in whom are hid all the treasures of wisdom and knowledge, who for ever continueth revealing the same truth of the Gospel to his people. ^a John 1. 18. & 12. 49. 50. & 15. & 17. 8. Deut. 18. 15. ^b Mat. 23. 10. ^c Heb. 3. 1. ^d Mat. 3. 1. ^e Cant. 1. 24. Col. 2. 3.

16 That he might be a Prophet every way compleat, it was necessary he should be God, and also that he should be man: for unless he had been God, he could

could never have perfectly understood the will of God; and unless he had been man, he could not suitably have unfolded it in his own person to men.

John 1. 18. Acts 3. 22. with Deut. 18. 15. Heb. 1. 1. That Jesus Christ is God is wonderful, clearly expressed in the Scriptures: he is called, The mighty God, *Isa.* 9. 6. That word was God, *John* 1. 1. Christ who is God over all, *Rom.* 9. 5. God manifested in the flesh, *1 Tim.* 3. 16. The same is very God, *1 John* 5. 20. He is the first, *Revel.* 1. 8. he gives being to all things, and without him was nothing made, *John* 1. 2. He forgiveth sin, *Mat.* 9. 6. He is before Abraham, *John* 8. 58. He was, and is, and ever will be the same, *Hab.* 13. 8. He is always with us to the end of the world, *Mat.* 28. 20. which could not be said of Jesus Christ if he were not God. And to the Son he saith, Thy Throne, O God is for ever and ever, *Heb.* 1. 8. *John* 1. 18. *Act.* 20. 28. Also, Christ is not only perfectly God, but perfect Man, made of a woman, *Gal.* 4. 4. made of the seed of David, *Rom.* 1. 3. Coming out of the loins of David, *Act.* 2. 30. of Jesse and Judah, *Act.* 13. 23. In that the Children were partakers of flesh and blood, he himself likewise took part with them, *Heb.* 2. 14. he took not on him the nature of Angels, but the seed of Abraham, verse 15. So that we are bone of his bone, and flesh of his flesh, *Ephes.* 5. 30. So that he that sanctifieth, and they that are sanctified, are all of one, *Heb.* 2. 11. See *Act.* 3. 22. *Deut.* 18. 15. *Heb.* 1. 1.

17. Concerning his Priesthood, Christ having sanctified himself, hath appeared once to put away sin, by that one offering of himself a sacrifice for sin, by which he hath fully finished and suffered all things God required for the salvation of his elect, and removed all Rites and Shadows, &c. And is now entered within the veil, into the Holy of Holies, which is the presence of God. Also, he makes his people a spiritual house, an holy Priest-hood to offer up spiritual Sacrifice acceptable to God through him. Neither doth the Father accept, or Christ offer to the Father any other worship or worshippers.

John 17. 19. *Heb.* 7. 2, 9, & 10, 11. *Rom.* 5. 19. *Ephes.* 5. 2. *Col.* 1. 20. *Ephes.* 2. 14, 15. 16. *Rom.* 8. 34. *Heb.* 9. 24. & 8. 1. *1 Pet.* 2. 5. *John* 4. 23, 24.

18. This Priest-hood was not legal or temporary, but according to the Order of *Melchisedec*, and is stable and perfect, not for a time, but for ever, which is suitable to Jesus Christ, as to him that ever liveth: Christ was the Priest, Sacrifice, and Altar: he was a Priest, according to both natures; he was a sacrifice according to his humane nature; whence in Scripture it is attributed to his body, to his blood: yet the effectualness of this Sacrifice did depend upon his divine nature, therefore it is called the blood of God. He was the Altar according to his divine nature, it belonging to the Altar to sanctifie that which is offered upon it, & so it ought to be of greater dignity than the sacrifice it self. *Heb.* 7. 17. *Heb.* 7. 16. 18, 19, 20, 21. 24, 25. *Heb.* 5. 6. *Heb.* 10. 10. *1 Pet.* 1. 18, 19. *Col.* 1. 20. 22. *Heb.* 9. 13. *Act.* 20. 28. *Heb.* 9. 14. *Heb.* 13. 10. 12. 15. *Mat.* 23. 17. *John* 17. 19.

19. Concerning his Kingly Office, Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, he doth spiritually govern his Church, and doth exercise his power over all Angels and men,

men, good and bad, to the preservation and salvation of the Elect, and to the over-ruling and destruction of his enemies. By his Kingly power, he applyeth the benefits, virtue, and fruits of his Prophecy and Priest-hood to his Elect, pardoning their sins, preserving and strengthening them in all their conflicts against Satan, the World, and the flesh, keeping their hearts in faith, and fulfilling by his Spirit: by this his mighty power he ruleth the vessels of wrath, unglimiting and restraining them as it seems good to his infinite wisdom.

1 Cor. 15. 4. 1 Pet. 3. 21, 22. Mar. 28. 18, 19, 20. Luke 24. 51. Act. 1. 1. & 5. 30, 31. John 19. 36. Rom. 14. 9. John. 5. 26, 27. Rom. 5. 6, 7, 8. & 14. 17. Gal. 5. 22, 23. Mar. 1. 27. Heb. 1. 14. John 16. 15. Job. 1. 8. Rom. 1. 21. 17, 18.

20. This his Kingly power shall be more fully manifested, when he shall come in glory to reign among his Saints, when he shall put down all rule and authority under his feet, that the glory of the Father may be perfectly manifested in his Sonne, and the glory of the Father and the Son in all his Members:

Eph. 4. 17, 18. 2 Pet. 2. 1 Cor. 15. 24. 28. Heb. 9. 28. 2 Thess. 1. 9, 10. 1 Thess. 4. 15, 16, 17. John 17. 21. 26.

21. Jesus Christ by his death did purchase salvation for the Elect that God gave unto him: These have interest in him, and being called, have fellowship with him, for whom he makes intercession to his Father in their behalf, and to them doth God by his Spirit apply this Redemption, as also the free gift of eternal life and glory is given to them and none else. Ephes. 1. 14. Heb. 5. 9. Mar. 1. 21. John 17. 6. Heb. 7. 25. 1 Cor. 2. 12. Rom. 8. 29, 30. 1 John. 5. 12. John 15. 13. John 3. 16.

22. Faith is the gift of God, wrought in the hearts of the Elect, by the Spirit of God; by which they come to know and believe the truth of the Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and of the power and fulness of the Spirit in its workings and operations, and so are enabled to cast their souls upon this truth thus believed. Ephes. 2. 8. John 6. 29. & 4. 10. Phil. 1. 29. Gal. 5. 22. John 17. 17. Heb. 4. 11, 12. John 6. 62.

23. All those that have this precious [faith] wrought in them by the Spirit, can never finally or totally fall away, seeing the gifts of God are without repentance, so that he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise, and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God un-

to salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of his hands, and their names having been written in the book of life from all eternity. *Mat. 7. 24. 29. John 13. 10. John 10. 28, 29. 1 Pet. 1. 4, 5, 6. Isa. 49. 13, 14, 15, 16.*

24. Faith is ordinarily ^a begotten by the preaching of the Gospel, or word of Christ, without respect to ^b any power or agency in the creature; but it being wholly ^c passive, and dead in trespasses and sins, doth believe, and is converted by no less ^d power than that which raised Christ from the dead. *a Rom. 10. 17. 1 Cor. 1. 28. b Rom. 9. 19. c Ezek. 16. 15. Rom. 3. 12. d Rom. 1. 16. Ephes. 1. 19. Col. 2. 12*

25. The preaching of the Gospel to the conversion of sinners, is ^a absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the Law, or preceding ministry of the Law; but onely and along the naked soul, ^a ^b a sinner, and ungodly, to receive Christ crucified, dead and buried, and risen again, who is made a Prince and a Saviour for such sinners as through the Gospel shall be brought to believe on him. *a John 3. 14, 15. & 1. 12. Isa. 55. 1. John 7. 37. b 1 Tim. 1. 15. Rom. 4. 5. & 5. 8. Acts 5. 30, 31. & 2. 36. 1. Cor. 1. 22. 24.*

26. The same power that converts to faith in Christ, carrieth on the soul through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by ^b grace, and is carried on in all obedience, and temptations, by the same. *a 1 Pet. 1. 5. 2 Cor. 12. 9. b 2 Cor. 15. 10. c Phil. 2. 12, 13. John 15. 5. Gal. 2. 19, 20.*

27. All believers are by Christ, united to God; by which union, God is one with them, and they are one with him; and that all believers are the ^b Sons of God, and joint heirs with Christ, to whom belong all the promises of this life, and that which is to come. *a 1 Thess. 1. 1. John 17. 21. & 20. 17. Heb. 2. 11. 1 John 4. 16. b Gal. 2. 19, 20.*

28. Those that have union with Christ, are justified from ^a all their sinnes by the blood of Christ; which justification is ^a gracious and full acquittance of a guilty sinnet from all sin by God, through the satisfaction that Christ hath made by his death for all their sins, and this is to be applied by the Spirit through believing. *a 1 John 1. 7. Heb. 10. 14. & 9. 26. 2 Cor. 5. 19. Rom. 3. 23. Acts 13. 28, 39. Rom. 5. 1. & 3. 29, 30.*

29. All believers are ^a holy and ^a sanctified people, and that sanctification is ^a special fruit of the ^b new Covenant, and an effect of the ^c love of God manifested in the soul, whereby the believer presseth after a heavenly and Evangelical obedience to all the commands, which Christ as head and King in the new Covenant hath prescribed to them. *a 1 Cor. 1. 1. 1 Pet. 2. 9. b Eph. 3. 4. c 1 John 4. 16. Mat. 28. 20.*

30. All believers through the knowledge of ^{that} justification of life given by the Father, and brought fourth by the blood of Christ, have as their great privilege of that new Covenant, peace with God, and reconciliation, whereby they that were afar off, are made nigh, by ^{that} blood, and have ^a peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by whom we have received the atonement. *a 2 Cor. 5. 19. Rom. 5. 9, 10.*

b Isa. 54. 10. & 26. 12. c Eph. 2. 13, 14. d Ephes. 4. 7. Rom. 5. 10, 11.

31. All believers in the time of this life, are in a continual warfare and combat against sin, self, the world, and the Devil; and are liable to all manner of afflictions, tribulations, and persecutions, being predestinated, and appointed ^{thereunto}, and whatsoever the saints possess or enjoy of God spiritually, is by faith; and outward and temporal things are lawfully enjoyed by a civil right, by them who have ^a no faith. *a Rom. 7. 23, 24. Ephes. 6. 10, 11, 12, 13. b Heb. 2. 9, 10. c Tim. 3. 12. d Rom. 8. 29. 1 Thess. 3. 3. Gal. 2. 19, 20. e Cor. 5. 7. d Deut. 2. 5.*

32. The only strength the Saints are enabled to encounter with all oppositions and trials, is ^a only by Jesus Christ, who is the Captain of their salvation, being made perfect through sufferings, who hath engaged his faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by his power to his everlasting Kingdom and glory. *a John 16. 33. b John 15. 5. Phil. 4. 11. c Heb. 2. 9, 10. d Tim. 4. 18.*

33. Jesus Christ hath here on earth a spiritual Kingdom, which is his Church, whom he hath purchased and redeemed to himself as a peculiar inheritance, which Church is a company of visible Saints, ^b called and separated from the world, by the Word and ^c Spirit of God, to the visible profession of the faith of the Gospel, ^d being baptized into that faith, and joined to the Lord, and each to other, by mutual consent in the ^e practical enjoyment of the ordinances, commanded by Christ their Head and King. *a Mat. 11. 11. b Thess. 2. 13. c 1 Cor. 1. 2. Ephes. 1. 1. d Rom. 1. 7. Acts 19. 2, 3. & 26. 18. e Cor. 6. 17. Rev. 18. 4. f Acts 2. 37. with 10. 37. d Rom. 10. 10. Mat. 18. 19, 20. Acts 2. 42. e Acts 9. 26. 1 Pet. 2. 3.*

34. To this Church he hath made his promises, and given the signs of his Covenant, ^b presence, acceptance, love, ^c blessing, and ^d provision. These are the fountains and springs of his heavenly graces flowing forth, to refresh and strengthen them. *a Mat. 28. 18, 19, 20. b 1 Cor. 11. 24 & 3. 21. c Cor. 6. 12. Rom. 9. 4, 5. Ps. 133. 3. d Rom. 2. 7, 10. e Ezek. 47. 2.*

35. And all his servants, of all estates (are to acknowledge him as to be their Prophet, Priest, and King;) and called thither to be enrolled among his household servants, to preserve their bodies and souls, and to bring their

gists God hath given them, to be under his heavenly conduct and government, to lead their lives in this walled Sheepfold, and watered *b* Garden, to have communion here with his Saints, that they may be assured that they are made meet to be partakers of their *c* inheritance in the Kingdom of God; and to supply each others wants, inward and outward; and (although each person hath a *d* propriety in his own estate, yet they are to supply each others wants, according as their *e* necessity shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by himself to be bestowed in their several order, due place, peculiar use, being fitly compact and knit together according to the effectuall working of every part, to the edifying of it self in love. *a* Acts 2. 41. 47. 11. 4. 3. 1 Cor. 12. 6, 7. 12. 18. Ec. 20. 40. 37. *b* Cant. 4. 12. 1. Ph. 2. 19. Rom. 12. 4, 5, 6. Col. 1. 12. & 2. 5, 6. 19. *c* 1. 20. 32. *d* Acts 5. 4. *e* Acts 2. 44, 45. & 4. 34, 35. *f* Luke 14. 26. 1 Tim. 6. 1. *g* Ephes. 4. 16.

36. Being thus joyned, every Church *a* hath power given them from Christ, for their well-being, to chule amongst themselves meet persons for *b* Elders and Deacons, being qualified according to the Word, *c* as those which Christ hath appointed in his Testament, for the feeding, governing, serving, and building up of his Church, and that none have any power to *d* impose on them either these or any other. *a* Acts 1. 23. 26. & 6. 3. with 15. 22. 25. *b* Rom. 12. 7, 8. *c* 1 Tim. 3. 2, 6, 7, 8. 1 Cor. 12. 8. 28. Heb. 13. 7. 17. 1 Pet. 5. 1, 2, 3. *d* 1 Pet. 4. 15.

37. That the Ministers lawfully called as aforesaid, ought to continue in their calling and place, according to Gods ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind. Heb. 5. 4. John 10. 3, 4. Acts 20. 28, 29. Rom. 12. 7, 8. Heb. 13. 7, 17. 1 Pet. 5. 1, 2, 3.

38. Baptism is an Ordinance of the *a* New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, and desiring of it, ought to be baptised, and after *b* partake of the Lords Supper. *a* Mat. 28. 18, 19. John. 4. 1 Mark 16. 15, 16. Acts 2. 37, 38. & 8. 36, 37, 38. & 18.

39. That the way and manner of the *a* dispensing this ordinance, is dipping or plunging the body under water; it being a sign, must answer the things signified, which is, that interest the Saints have in the *c* death, buriall, and resurrection of Christ: And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the Saints be raised by the power of Christ, in the day of the resurrection to reign with Christ. *a* Mat. 36. 16. Mark 15. 9. reads [into Jordan] in Greek Joh. 3. 23. Acts 8. 38. *b* Rev. 2. 5, & 7. 14. with Heb. 10. 22. Rom. 6. 3, 4, 5, 6. 1 Cor. 15. 28, 29. The word

word Baptise signifies to dip or plunge, yet so as convenient Garments be both upon the Administrator and subject with all modesty, which is also our practise, as many eye witnesses can testify.

40. The person designed by Christ to dispense Baptism, the Scripture hold forth to be a Disciple; it being no where tied to a particular Church-officer, or person extraordinarily sent, the Commission injoyning the administration, being given to them as considered disciples, being men able to preach the Gospel. *1 Jn. 8. 16, Ephes. 3. 7. Mar. 28. 19. John 4. 2. Acts 20. 7. chap. 11. 20. 1 Cor. 11. 24. with 1 Cor. 10. 16, 17. Rom. 16. 2.*

41. Christ hath likewise given power to his Church to receive in, and cast out, any Member that deserves it; and this power is given to every congregation, and not to one particular person, either Member or Officer, but in relation to the whole body, in reference to their faith and fellowship. *Mar. 18. 17. 1 Cor. 5. 4. 13. with 12. 6. 2, 3. 2 Cor 2. 6, 7.*

42. And every particular Member of each Church, how excellent, great or learned soever, is subject to this censure and judgement; and that the Church ought not without great care and tenderness, and due advice, by the rule of faith and truth, to proceed against her Members. *Mar. 18. 16, 17, 18. Acts 11, 2, 3. 1 Tim. 5. 19, 20, 21. Col. 4. 17. Acts 15. 1, 2, 3.*

43. Christ for the keeping of this Church in holy and orderly communion, placeth some speciall men over the Church, who by their office are to govern, oversee, visit, watch, so likewise for the better keeping thereof, in all places by the Members, he hath given authority, and laid duty upon all to watch over one another. *Acts 20. 27, 28. Heb. 13. 17. 24. Mar. 24. 45. 1 Thess. 5. 2. 14. Jude 3. 20. Heb. 10. 34, 35. & 12. 15. 1 Cor. 14. 3. &c.*

44. All such to whom God hath given gifts in the Church, may and ought to prophesie, according to the proportion of faith, and so to each publicly the word of God, for the edification, exhortation, and comfort of the Church. *Rom. 12. 6. 1 Pet. 4. 10, 11. 1 Cor. 12. 7. 1 Thess. 5. 19, 20, 21.*

45. Thus being rightly gathered, and continuing in the obedience of the Gospel of Christ, none are to separate for faults and corruptions (for as long as the Church consists of men subject to failings, there will be difference in the true constituted Church) until they have in due order, and tenderness, sought redress thereof. *Revel. 2. & 3. chap. Acts 15. 12. 1 Cor. 1. 10. Jude 19. Rev. 2. 20, 21, 22. Acts 15. 1, 2. Rom. 14. 1. and 15. 1, 2, 3.*

46. And although the particular Congregations be distinct and several bodies, every one as a compact and knit City within it self; yet are they all to walk by one rule of truth; So also they (by all means convenient) are to have the counsel and help, one of another, if necessity require it, as members of one body, in the common faith, under Christ their head: *1 Cor. 4. 17. and 14. 33. 6. and 16. 1. b Ps. 122. 3. Eph. 2. 12. 19. with Rev. 21. c 1. Tim. 3. 15. d Acts 15. 2, 3. Cant. 8. 1. 4. 13, 14.*

47. A civil ~~a~~ Magistracy is an Ordinance of God, set up by him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things, commanded by them, subjection ought to be given by us in the Lord, not onely for wrath, but for conscience sake; and that we are to make supplications, and prayers for Kings, and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty. *a Rom. 13. 1, 2, 3, 4. 1 Per. 2. 13, 14. 1 Tim. 2. 1, 2, 3.*

48. That we have great cause to bless God, and to be thankful for the peace and liberty we enjoy in the service of our God under the present government: but if the Magistrate should not favour us herein; *a* yet we dare not suspend our practice, because we believe we ought to go on in obedience to Christ, in professing the Faith which was once delivered to the Saints, which Faith is declared in the holy Scriptures, and this our Confession of Faith a part thereof and that we are to witness to the truth of the Old and New Testament unto the death if necessity require, in the midst of all trials and afflictions, as his Saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters, yea, and our own lives dear unto us, so we may finish our course with joy, remembering alwayes that we ought to *b* obey God rather than men; who will when we have finished our course, and kept the faith, give us the crown of righteousness; to *d* whom we must give an account of all our actions, no man being able to discharge us of the same. *a Acts 2. 40, 41. and 4. 19. and 5. 28, 29. 41. and 20. 23. 1 Thes. 3. 3. Phil. 1. 28, 29. Dan. 3. 16, 17. and 6. 7. 10. 22, 23. b 1 Tim. 6. 13, 14, 15. Rom. 12. 1. 8. 1 Cor. 14. 37. c Rev. 2. 20. d 2 Tim. 4. 6, 7, 8. Rom. 14. 10. 12. 2 Cor. 5. 10. Psal. 49. 7. Ps. 50. 22. Acts 8. 38. and 10. 1, 2. 35. 44. Rom. 16. 23. Deut. 6. 13. Rom. 1. 9.*

49. It is lawful for a Christian to be a Magistrate or civil Officer; and also it is lawful to take an Oath, so it be in truth, and in judgement, and in righteousness, for confirmation of truth, and ending of all strife; and that by rash and vain oaths the Lord is provoked, and this land mournes. *2 Cor. 10. 11. 1 Jer. 4. 2. Heb. 6. 16. 1 Thes. 4. 6. Rom. 13. 5, 6, 7. Mat. 23. 21. Tit. 3.*

50. We are to give unto all men, whatsoever is their due, as their place, age, estate requires; and that we do defraud no man of any thing, but do unto all men as we would they should do unto us. *1 Per. 2. 15, 17. and 5. 5. Eph. 5. 21. 23. and 6. 1. 9. Tit. 3. 1, 2, 3.*

51. There shall be a *a* Resurrection of the dead, both of the just and unjust, and every one shall give an account of himself to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *a Acts 24. 15. 2 Cor. 3. 10.*

The Conclusion.

THus we desire to give unto Christ, that which is his, and unto all lawfull Authority that which is there due, and to owe nothing to any man but love; to live quietly and peaceably, as it becometh Saints, endeavouring in all things to keep a good conscience, and to do unto every man (of what judgement soever), as we would they should do unto us; that as our practise is, so it may prove us to be a conscionable, quiet, and harmless people (no wayes dangerous or troublesome to humane society) and to labour and work with our hands, that we may not be chargeable to any, but to give to him that needeth, both friends and enemies, accounting it more excellent to give, than to receive. Also we confess that we know but in part, and we are ignorant of many things which we desire and seek to know, and if any shall do us that friendly part, to shew us from the word of God that we see not, we shall have cause to be thankful to God and them. But if any man shall impose upon us any thing, that we see not commanded by our Lord Jesus Christ, we should in his strength rather embrace all reproaches and tortures of men, to be stript of all outward comforts, and if it were possible, to die a thousand deaths, than to do any thing against the least tittle of the truth of God, or against the light of our own consciences. And if any shall call what we have said Heresie, then do we with the Apostle acknowledge, that after the way they call Heresie, worship we the God of our Fathers, disclaiming all Heresies, (rightly so called) because they are against Christ, and to be steadfast and immovable, alwayes abounding in obedience to Christ, as knowing our labour shall not be in vain in the Lord.

PSAL. 74. 21, 22.

Arise, O God, plead thine own cause; Remember how the foolish man blasphemed thee daily.

O let not the oppressed returne ashamed, but let the poor and needy praise thy name.

Come Lord Jesus, come quietly.

To all the Churches of God sanctified in Christ Jesus, called to be Saints, withall this in every place profess the name of Jesus Christ our Lord, both theirs and ours.

Beloved Brethren,



Having these many years, through the grace and free mercy of our God been kept in the profession of the name of Christ, contained in the holy Scriptures of the Prophets, and Apostles; and finding the exceeding benefit and comfort of walking with God in some measure suitable to what he hath made known unto us; and well knowing that we are called to live in the last ages of the world, wherein iniquity abounds, and the love of many waxeth cold: as likewise considering those peculiar times spoken of in the 2 of Tim. 3. 1. &c. are come upon us, wherein men who sometimes have made a large profession of God and godlyness, are turned aside to commit all manner of uncleanness with greediness; having turned the grace of our Lord Jesus into lasciviousness, calling darkness light, and light darkness, by names of whom the way of truth is evil spoken of; and many poor souls through temptation ready to quit their professions, and to be taken with their snare; we thought it our duty to declare our utter dislike, abhorring, and detestation of all such evil persons, and waies, who shall under any pretence whatsoever plead for, or practise any way of ungodlyness.

And having been through the goodness of our God, enabled to discern the secret, and subtill designs, and snares of Satan, which he hath laid to entrap poor souls in, by carrying them from step to step, untill they have been wholly captivated in his snare, and fired by him to do him service.

We could do no less, then according to that measure of light we have received from the Lord, to discover his Wiles, and Stratagems, and to caution all that profess the fear of the Lord, to watch over their own hearts, and waies, and to take heed lest they fall into the same condemnation.

For this we have found, that that way which God in his infinite wisdom, useth to bring souls unto himself by, viz. the presenting unto men his great love, in giving Jesus Christ to suffer death, and his great salvation to all that believe in his name, Satan, this old Serpent through his instruments under the specious pretences of beating men off from all false rests, endeavours with all his strength to oppose and make void, perswading the Sons and daughters of men, that what is declared concerning the death of Christ at Jerusalem, and his bearing our iniquities in his own body upon the Cross, is but a meer history and shadow, that the Scriptures are but a letter, and the Ordinances of God but fleshly formes, thereby labouring to beget in the peoples minds a contempt, and slight esteem of Christ, his Word, and Ordinances; and that he might cheat them to purpose, tells them of a God within, and a Christ within: and a Word within: and that God, and Christ and they are one, without any true distinct knowledge of the true meaning of that which is expressed; whereby poor souls with great and swelling words of vanity, triumph in a great mystrie of meer nothing, but emptiness and confusion, speaking things whereof they know not; and many poor souls knowing such expressions to be Scripture phrases, do greedily embrace them without a true, distinct, and cleer understanding the sense of what is spoken; having the persons of those who speak such language in great admiration, as the chief, tender, charitable, knowing, high and spiritual Christians; whereas indeed although the words

spoken by them, are many of them true in themselves (without which Satan could not so effectually deceive) as that God and Christ, and the Spirit dwell in us, and that God and Christ and the Saints are one; Yet are we to understand this union to be only in a way of relation through participation of the same Spirit, and this dwelling to be only in respect of grace, and powerfull operation and influence, working in the hearts of believers, according to the tenor of the *New Covenant*, in making men holy and humble, purifying their hearts, causing them to walk in all good conscience towards God and Man, all which by them is trampled underfoot, and another kind of union, and indwelling driven at in their discourses, which although covertly expressed, until by craft and subtilty, they have prepared the hearts of simple and unstable souls, to receive whatsoever they shall suggest unto them, yet then is openly discovered; being indeed the root of all bitterness and desperate prophaneity and blasphemy, that can be imagined in the world; for from thence they conclude, that themselves are God, and Christ, and what God is, they are, and what they are, God is, for say they, there is no spirit but one, and so deny any created Angel or Spirit; holding upon the same account the living soul in man to be uncreated, and so consequently to be God himself, and not created by God. Now this being the ground-work of their delusion, the building is answerable.

For first, Concluding the reasonable soul to be God.

Secondly, They affirm that this soul being clothed with their humane bodies, or flesh, is Christ, or God in flesh, hereupon they imagine that Jesus Christ spoken of in the Gospel, as being born of the virgin *Mary*, accused by the *Jews*, delivered by *Pilate* to be crucified, dying at *Jerusalem* upon the *Cross*, rising the third day, and ascending into heaven, is only to be understood *parabolically*, or *figuratively*, speaking of one thing, and intending another; pointing at, and prefiguring a work only within us; conceiving the *Virgin Mary*, the *Jews*, *Pilate*, *Jerusalem*, the *Cross*, *Christ rising and ascending*, spoken of in the Scriptures, to be all within them, and no such thing substantially, or in truth without.

As they conclude all things spoken of *Christ*, to be but in a typical, or figurative manner; intending and typifying out this God within, or God incarnate in their flesh, still meaning their reasonable souls, conceiving this to be the substance of all those shadowes; so also upon this ground they are forced to conclude the whole new Testament, with all the Doctrines, Laws, Rules, and Administrations of the same, to be but a shadow or figure, holding forth a substance within. As for instance, *Moses* and *Aarons*, being but figures of the substantial Saviour, and *Priest* to come, so the administrations of *Moses* as *Mosaicall*, were but fleshly and carnall administrations, to be abolished when the substance was come, they being only shadowes of good things to come; in like manner do they understand Christ in his person, to be but a shadow of Christ within, and all his heavenly and spiritual Gospel to be but a letter and carnall history put to an end and abolished, when they once come to apprehend that the substance of all is within. They coming also to believe that the soul is God, do thence infer that they are perfect, and that they are in as happy estate as can be, for this they urge, *1 Cor. 13. 24.* to the *28.* so shew when the Kingdome is delivered up to the Father, all his people come to a more immediate enjoyment of God the Father, and then Christ ceaseth his Mediatourship, and consequently, all his New Testament ceaseth: now they conclude that all this is accomplished when they come to discern there is but one Spirit, and their soul that spirit which is God, and then they are in the possession of all things.

And seeing that the Scripture declares that before our full possession of God and Glory, there must be a temporall death, and resurrection of the body and eternal judgement, they upon the former grounds, judging themselves already glorified, do under-

And this death of the body in all such Scriptures mystically, and that the Resurrection and eternal judgement, are passed already in the soul, as *Hymeneus and Philetus* did, *1 Tim.* 2. 18. compared with *1 Tim.* 1. 19. Thence also they conclude, that faith and justification by Christ, together with all the Ordinances of Christ, are abolished, as fleshly forms, like unto Christ that appointed them, above and without all which, they triumphantly (in their own fancies) live when they once have attained this super-eminent life (as they speak) of being in the full fruition of God, comprehending that infinite being, (which they blasphemously affirm themselves to do) intruding themselves into things they are altogether ignorant of: Hereupon is it that they, as *Peter* saith, scoff at any second coming of Christ, *2 Pet.* 3. 3, 4. and mock at the holy Scriptures, those heavenly Oracles of God, denying them to be the Word of God, or that Law by which they ought to conform their lives, conceiving and uttering that there is no law nor rule, but what is in man, his light being his only law, that is to say, whatever that spirit that dwells within (which they call God within) dictates to them, that ought to be done by them, strengthening themselves with this opinion, that there is no sin but what contradicts a mans own light, (which is a mans only law) and sin is only sin to him that thinks it so, and that there is no hell but that torments that men sustain through crossing their own light (which God knows is nothing but thick darkness) from these principles the desperately wicked and deceitfull hearts of men fortified in the ir sins, having now their conscience seared with a hot Iron, account it their only misery and hell, that they are troubled at any thing, he it never so abominable, thus casting off all trouble and remorse of sin, they follow the law of their own mind, (as they needs must, conceiving their own souls to be the only eternal God) and whatsoever their evil hearts are naturally inclined to, whether Drunkenness, Cursing, Swearing, or Whoredome (although for a time their principles do not put such horrid impieties in execution) yet at length being violently hurried on through the assistance of the strong impulses, and restless suggestions and instigations of the devil, (the judgements of God being also heightened upon them) they now commit the same with greediness, and take with such a high hand, as they account it their perfection, and the highest pitch of their glory, to give up themselves to such abominations, pleading for them, affirming that they have made a *League and Covenant with sin, death and hell, and have communion with God in all these, seeing all these and whatever evils can be imagined, reconciled to God, and so good*, accounting all their actions for good, being acted by their own spirits, which (as they think) are God, saying that God (but truly not God, but their own accursed spirits) willed that they should curse and swear, and be drunk, and fill themselves with all uncleanness, which they esteem to be perfect righteousness, calling that holiness and righteousness which consists in a spotless conformity to the lawes of Christ revealed in the Scripture (which curbs the insolency of the flesh and lusts of the heart) a *plague and nasty holiness*, that must be destroyed, so that those amongst them, even with the greatest impudency, without the least check or controul of conscience, commit the most horrid abominations, (which we tremble to think of) they are the most perfect, and the most swallowed up in the will of God: to justify these their abominations, they say, the *Angels of God swear with glory and Majesty*, which Angels are God in them (for all created Angels they deny) who therefore may swear as they will, and that with glory and Majesty; Yea so great is their thraldome and captivity, that now the Prince of the power of the Aire, that rules in the hearts of these Children of disobedience, hath so far the mastery and dominion over them, as that they are ready, not only to fight against God himself in his spirituall Ordinances, but against civil societies, violating the bond of marriage, and lawes of families, against the very principles and light of nature, which common justice (remaining among the Heathens)

would soon adjudge meris severe punishment: and certainly those that shall thus transgress all civil bonds, do not only ly liable to the just and fearfull judgement of God, but justly incurre the punishment of this world.

Having thus laid open some of the Principles, and evil practises of these men, even that root of bitterness, from which such their sinfull branches grow; by which every one whose eyes are opened, may discern what a fearfull thing it is to leave the Holy Word of God, and give heed to the motions of a deceitfull heart, and to the dictates of a lying spirit: we shall now endeavour briefly to make manifest the sandiness, and dangerousness of the foundation whereupon these things are built; which we shall essay to do by proving; That the soul of man is not God, but a creature, created and made by God: which will appear both by Scripture and reason, if you consider.

1. That God is incomprehensible, the heaven of heavens cannot contain him, but the soul of man is comprehended and contained in the body.

2. God is Almighty, but the soul of man is not: whatever God will, that he can do; but man desires many things, and hath not power to accomplish them.

3. God knoweth himself and all things, the secrets of hearts, things past, present, and to come; but alas! the soul of man knows not the being of it self, nor of the least creature, he knows not what is done in another house next to him.

4. The soul is made and created, 1 Cor. 15. *The first Adam was made a living soul, Jer. 38. 16.* It is written, As the Lord liveth that made us this soul, now to be made and created, argues a beginning, but God is without beginning; therefore the soul cannot be God.

5. God is the God of the spirits of all flesh, Num. 16. 22. there is a spirit in the body, of which God is the Father, Heb. 12. 9. which God forms within man, Zach. 12. 1. with which spirit the spirit of God bears witness, Rom. 8. 16. which plainly proves our spirit or soul to be a creature: the truth of which further appears in that God can destroy the soul, or cast it into hell fire, Mat. 10. 28. in that the soul may be converted, Psa. 19. 7. in that it stands in need of deliverance and redemption, Psa. 13. 19. 34. 22. 49. 8. But now God cannot be destroyed, neither needs he any redemption at all. By this it is clear that mans soul is not God, and if not his soul much less is his body, that is subject to such variety of distempers, and so neither body nor soul. O therefore what a horrid thing is it for men to affirm they are God, that made and created all things, that governs the world, and the like, and to father all their abominations upon the Lord, thinking him to be altogether such a one as themselves are! From hence we may safely conclude.

1. That if the spirit be created by God, and is united to the body, then those actions that are done by the body, are the actions of the man. O how some men fighting against the light, cry out that it is God in man only that acts, that shall be saved, and the like, whereas it is evident that it is the man that acts, either good things, viz. the man that believeth, prayeth, conformeth and is blessed of God, or it is the man that sins and walks in disobedience, which man is the subject of destruction.

2. That if the Spirit be created by God, it must be subject to the will and law of the Creator: things created are for the praise of the Creator, we are made by God to shew forth his praise, and by our obedience to declare our selves to be his Children, we are not left at liberty to run from God; this was that that involved Adam at first in misery, and still keeps his off spring in sorrow and confusion.

3. That sin is the defection, variation from, or the transgression of the law of our Creator, and not of our own wills: when we do the things God forbids, or leave undone the things commanded, we sin against God the Lord, the Creator of soul and body. From the not right understanding of the Creatures subjection, and relation unto God,

flow also those vain allegorizings of those texts of Scripture that speak of Christ himself. For if we search the Scripture we shall see clearly, that Christ Jesus was not a figure or shadow of a substance to be enjoyed now or hereafter (as these men dream) but the true substantial good itself, the true Mediator God and man, the substance of all figures, and shadowes under the Law, which was a School Master unto Christ, Gal. 3. 24. The Apostle tells us, The administrations under the law, were a shadow of good things to come, the body or substance whereof was Christ, or was in Christ, now it is against common sense and reason, that one shadow should type out another, and that as carnall and fleshly as it self: but the contrary hereof is most certain, for Moses and Joshua being typical Saviours, redeeming the spiritual Israel out of Egypt into earthly Canaan, must needs hold out a substantial Savior, that most effectually shall redeem the spiritual Israel, for saith the Apostle He is able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them, Heb. 7. 25. He is the Alpha, and Omega, the Beginning and the Ending, the first and the last, Rev. 1. 18. Who said to John fear not, for I was dead, and am alive for evermore, Amen: And I have the keyes of Hell and of death. This Jesus is not only true man as touching flesh, but also God over all blessed for ever, or the most high God, Rom. 9. 5. John the Baptist testifying of Christ, Joh. 3. 31. saith he that cometh from above, is above all, and this is true of Christ as touching his Godhead, who also is truly Man, soul and body, consisting of a humane soul, and fleshly body, and that after his resurrection, as appears, Luke 24. 39. In reference to the conjunction of both humane and divine nature, he saith, I lay down my life, and I take it up again, as man he died, as God he raised himself from the dead; now that any should be so vile and wretched as to count the ever blessed Lord, who is the most high and blessed Savior, a fleshly form and shadow, because according to the infinite wisdom and love of God he assumed mans nature, that he might thereby become a more fit and suitable Savior unto them; we are wounded in our souls to think thereof, and tremble to think what hardness of heart, ingratitude and blindness of mind, such souls are given up to; and though they may talk of being above the dispensation of Christ, the Kingdome being in them resigned up to the Father, they say they know not what; for before the office of Christs Mediatorship ceases, and the Kingdome be resigned to the Father, the Scripture expressly tells us, all enemies must be subdued under his feet, Psal. 110. 1. Psal. 8. 6. 1 Cor. 15. 24. 35. Heb. 2. 6, 7. which is not yet effected, for Christs enemies, viz. the Devill, Sinne, Babylon, Antichrist, the opposite oppressing civil powers of the world, death, and the grave, and the rule and authority they bear rule with, are not yet wholly by Christ put down, therefore the Office of his Mediatorship still stands in force; Hence we may safely conclude.

First, That if Christ be a substantial Mediator, truly spiritual, his Gospel the 1, which he and his Apostles hath declared, is not a bare outward Relation, History, or carnall Letter, but a spiritual and substantial Truth and Mystery, containing the whole Mind, Will, and law of God, for us and all Saints to believe and practise throughout all Ages.

Secondly, It must needs be as durable as the Mediator is, for the Law of Christs Priesthood is as durable as the Priest-hood it self, the law depending upon the Priest-hood; for the change of the Priest-hood and Law goes together, and so the Priest hood of old being changed, the law then and not till then was changed also, Heb. 7. 18. So when Christs Priest hood is changed, then the law of that Priesthood, and not till then shall be changed also.

Thirdly, It must also be granted, that the Scriptures which do declare this great mystery of Jesus Christ and his Gospel, be the holy Scriptures, and the infallible Word of

of God, for it could never have entered into the heart of man to have known or manifested those hidden Mysteries, had not God himself by his own Word revealed them from heaven; now the Scriptures are Gods Word, declaring his mind, making known his Council, being able to make the people of God wise unto salvation through faith which is in Christ Jesus, being given by the inspiration of God, and are profitable for Doctrine, for Reproof, for Correction, for Instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. 3 15, 16. and therefore not to be slighted and undervalued, as a dead Letter, a bare History, a carnall empty Story. Therefore dearly beloved brethren, we beg and intreat you, and every one that loves his soul, to fear and tremble at the thoughts of slighting and despising Christ and his Gospel, or any one of his laws, or holy commandments revealed in his Words; for know, that God will set his Son upon his holy hill of Sion, Psal. 2. 8. and will call all his enemies that will not have him to reign over them, and slay them before him. He is to be received to rule over us as King, as well as to be an oblation for sin, as he is a Priest and Sacrifice, so also a Prophet and a King, to teach and govern his people, being the Author of eternall Salvation to all that obey him. Therefore that man that departeth from the way of subjection to Christ in his holy Commandments and Ordinances, refuseth Christ to be his Lord, and King, and judges himself unworthy of eternal life; Wherefore we in tender compassion to your souls, and zeal for the glory of God, do beseech and exhort you, that you still keep the holy commandments, as they were delivered unto you, that you do shew the same diligence to the end (for he that endureth to the end shall be saved) that ye stand fast, and earnestly contend for the faith once delivered to the Saints, that no man take your crown from you, and that you take heed that you be not led aside with the workers of iniquity. O let none of us dally with the wares of God, lest we be given up to the error of the wicked, even to those horrible delusions before mentioned, for God is a just and holy God. O that God would give his People this wisdom in all Nations to keep his holy commandments, for holiness becomes his house for ever; O that Gods severity might prevail with all that profess his name, to search their own hearts, least not receiving the truth in the love thereof, they be given up to strong delusions to believe a lie, lest they making sin their work and pleasure, God make condemnation to be their wages, and disannulling their league with hell and death, he pull them down from the top of their vanity, whether they have above the heights of the Clouds exalted themselves, and laugh at their destruction, and mock when their fear comes.

Ob. But many may be ready to object, that those who have fallen into such desperate abominations, were sometimes members of our Congregations, and from thence are apt to condemn our profession, and question whether our way be of God or no, saying, you see what your judgement leads to.

Sol. In answer to this we say,

1. That it is a Great mistake to judge that those persons were all of our societies, for this we can clearly evince, that many, if not most of them, were never members with us.

2. Suppose they had been all of us (which yet is not so) yet we say that none may thence reasonably condemn our profession, nor ourselves scruple it, as not of God, which we doubt not, but they will confess, if they consider.

1. That from the undeniable truths of God, and from the Churches gathered immediately by the holy Apostles themselves (which by all are granted to be the purest) many professors have gone astray, and fallen into great condemnation: *Hymeneus* and *Alexander* made Shipwreck of faith and a good conscience, 1 Tim. 2. 19. affirming (as many of these in our dayes do) that the resurrection was past already, destroying the faith of some

In *1 Tim. 2. 18.* Several in *Corinth* denying any resurrection at all, *1 Cor. 15. 12.* others falling into very great abominations; *Jude* tells us, *v. 4.* That there were certain men crept in unawares, before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. To add one instance more for all (*John* saith) Little children it is the last time, and as you have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time; they went out from us, but they were not of us, *John 2. 18, 19.*

2. The Spirit of God foreseeing such things should be, that we might not be stumbled when they come to pass, hath expressly foretold them, As to the Elders of *Ephesus*, *Acts 20, 28, 29, 30.* saith Paul by the Spirit, Take heed to feed the Church of God which he hath purchased with his own blood; for I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock: Also, of your selves shall men arise speaking perverse things to draw away disciples after them; so also by the Apostle *Peter*, *2 Pet. 2. 1, 2.* &c. There shall be (saith he) false teachers among you, who privily, shall bring in damnable heresies, denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow there pernicious or lascivious ways, by reason of whom the way of truth shall be evil spoken of: *Jude* excites the Saints to remember the words of the Apostles of our Lord Jesus, how they foretold there should be mockers in the last time, who should walk after their own ungodly lusts, separating themselves, sensual, having not the Spirit, *verse 17, 18, 19.* and from whom shall they separate, but from the true Churches of Jesus Christ, professing the faith of Christ, and being baptized in his name (the Scripture no where approving any other Churches, that we read of) Paul also tells *Timothy* the time would come (and surely those prophecies are now fulfilled) when they would not endure sound doctrine, but after their own lusts, heap to themselves teachers, having itching ears, that should turn away their ears from the truth, giving heed unto fables.

3. God in his wisdom permits these things, that those which are approved, may be made manifest, and those that seem to be what they are not, may be discovered; for Hypocrites have and will be creeping into the Church (and that no marvel, for Satan himself is transformed into an Angel of Light) but because they receive not the truth in the love thereof, Gods sends them strong delusions that they should believe a lye, that they all may be damned, who believe not the truth, but have pleasure in unrighteousness, *2 Thess. 2. 10, 11, 12.* &c. *1 John 2. 18, 19.*

4. We cannot wonder that those who draw near to God in the visible profession of his name, being destitute of the power of godliness, do thus fall away; for God will be sanctified in them that draw nigh to him, either in making them conformable to his Will to the praise of his grace, or else in discovering their fallhood, hypocrisy and madness, making them dreadful examples of his wonderful severity, to the glory of his Justice. *Nadab and Abihu*, for offering strange fire, which the Lord commanded not, were destroyed by fire from Heaven, *Lev. 10. 1, 2, 3.* The Lord himself proclaims from Heaven, that his wayes are righteous, and the just shall walk in them, but transgressors shall fall therein, *Hos. 14. ult.* The narrow path of the Saints righteous walk, suits not with the licentious principles and interests of carnal men, and though sinners may be in Zion for a time, yet fear surprizes them, and by reason of the purity and brightness of the wayes of God, they cannot abide therein, but cast Christs yoke from their necks, because it will not be subservient to their own lusts. A remarkable example of Gods severity against those that sometimes professed the truth, whose hearts were not right before God, we may see in *Judas*, and in *Ananias and Sapphira*, who for lying against the Holy Ghost were suddenly destroyed, to the great fear of all the Church of Christ: As in nature

the corruption of the best things, is the greatest corruption, so the greater profession men make of the truth, when once they be corrupted, they fall into the greatest abominations. The truth is, this is no ground to suspect our profession, because some fall from it, for who is it that sins the unpardonable sin, but one that professed the truth of the Gospel, *John* 1. 5, 6. Who are those that are twice dead, plucked up by the roots? except those that by profession were formerly alive in the truth.

Firstly, and lastly, we do acknowledge, though some eminent Professors of the same truth, with us have sinned foully (which hath been the occasion of such grief to us) yet it hath been hitherto, and we hope ever shall be, our care (as they have been by the righteous judgement discovered) according to our duty to put them from amongst us, endeavouring to preserve our selves from all iniquity, and not to have fellowship with the unprofitable works of darkness, but rather to reprove them; We conclude this saying of them that are gone from us, and sinned into such notorious wickedness as *John* saith. They went from us, because they were not of us, for if they had been of us, no doubt they would have continued with us, but they went out from us, that they might be manifest not to be of us.

If any shall judge what we have here declared doth savour of uncharitableness, rigidity, censoriousness and bitterness of spirit to them that dissent from us, we desire all such seriously to take notice, that true love and charity is not the soothing of any in their sins, the healing of wounds slightly, the crying peace, peace, when sudden destruction is at hand; it is not the daubing with untempered mortar, but it is true love to the Truth, and to all for the Truths sake, consisting in plainness and simplicity, engaging us to endeavour the restoring of them that are sinned, to put them as brands out of the fire, to contend for the faith once delivered to the Saints, to note such persons that walk disorderly, to endeavour the preserving of them that are sound in the faith.

While some men cry out against us for uncharitableness, in crying down sin and sinful practices, O how uncharitable in truth are they, that can suffer God to be dishonoured, his Sonne to be vilified, his Truth trampled under foot, his Ordinances slighted, and their own and thousands of poor souls in danger of being utterly seduced to their own destruction, and yet have not a heart to resent for such practices, nor a tongue to plead against them, whereby others might be forewarned of their still approaching dangers: our consciences bear witness, that the honour of God, the love of his Truth, zeal for his Name, and if possible, the saving of souls from death, hath been the prevailing argument with us, thus to express our selves; beseeching the God and Father of our Lord Jesus, that by the same power which raised him from the dead, he would make this instrumentall to confirm those who yet abide in the truth, to restore all the simple in heart, who are ready to turn aside from the voice of the true Shephæard, and to follow strangers, and the cunning sleights and devices of the destroyer: that walks up and down as a roaring Lyon seeking whom he may devour, who hath cast down many, wounded, and slain many strong men: And that it may also to all men more fully discover the desperate folly and madness of those who triumph in their proud imaginations against the truth and Scepter of the Lord Jesus, that all may clearly see their houle is the way to hell, going down to the chambers of death, least they poor souls, through fained speeches, being inticed to yield, and forced through the flattering of their lips, should go after them straightway. As an Ox goeth to the slaughter, or as a Fool to the correction of the stocks, till a dart strike thorough their liver, hastning as Birds to the snare, not knowing that it is for their lives, and we by uncharitable silence would become guilty of their blood. Now brethren we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, praying that you may



Heart-bleedings for Professors abominations.

may stand upon your watch, clothed with the whole armour of God, and that you may be kept blameless, living by faith, until the coming of our Lord and Saviour Jesus Christ, not casting away your confidence, which hath great recompence of reward; For yet a little while, and he that shall come will come, and will not tarry. The grace of our Lord Jesus Christ be with you all. Amen.

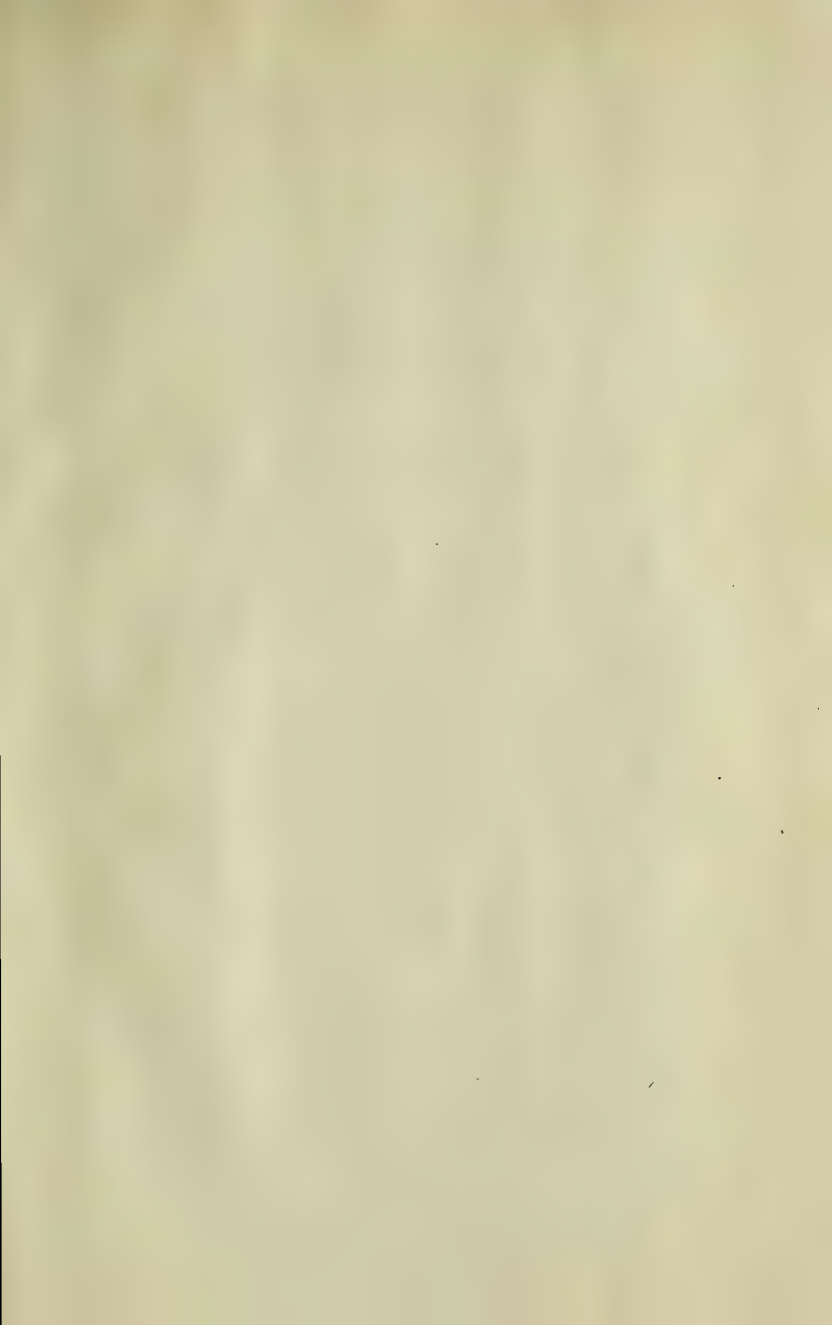
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